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THE
Bishop of *Chichester's*
SERMON
BEFORE THE
House of LORDS.

Die Mercurij 4. Feb. 1701.

IT is Ordered by the Lords Spiritual and Temporal in Parliament Assembled, that the Thanks of this House shall be, and are hereby Given, to the Lord Bishop of Chichester, for his Sermon Preached before this House in the Abby-Church at Westminster, the Thirtieth of January last, and be is hereby Desired to Print and Publish the same.

Mathew Johnson,

Cler. Parliamentor.



THE
CASE
OF
MARTYRDOM
CONSIDERED,
IN A
SERMON
PREACHED before the
HOUSE of LORDS

In the Abby-Church at *Westminster*.

JANUARY 30th. 1701.

By the Right Reverend
JOHN Lord Bishop of *Chichester*.

L O N D O N : 

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THE CASE of MARTYRDOM CONSIDERED.

ACTS VII. 59, 60.

They Stoned Stephen, calling upon God, and saying, Lord Jesus receive my Spirit. And he kneeled down and cried, Lord, lay not this Sin to their charge: And when he had said this, he fell asleep.

IN the former Chapter we have the short History of St. Stephen, as to his Character, his Office, and the Crime he is charged with.

As to his Character; he is said to be full of the Holy-Ghost, or full of divine Faith and Power, and Act. 6. 5. 8. he did great Wonders and Miracles among the People.

As to his Office, he was one of the Seven Deacons, whose business it was to Receive and Distribute the publick Charity, Chap. 4. 35. as every man had need.

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As to his Charge, he was accused, by Persons suborned for that purpose, of *Blasphemous words against Moses, and against God*; against Moses, that is, against the *Law and Customs which he delivered them*; against God, that is, against the Temple, or *Holy place*, which was Dedicated to his Service, and in which he was more eminently present.

v. 11, 13, 14.

This being alledged against him, he is called upon by the High Priest to answer for himself, and to make his Defence, which is the Subject of this Chapter: And that contains an Historical Account of the *Jewish Church*, under the Three most Eminent Periods of it.

v. 23. 30.

1. The Patriarchal, from *Abraham* to the Eightieth Year of *Moses*, which was for the space of Four Hundred and Thirty Years; during which time, they had neither Law, nor Temple; *being under the Covenant of Circumcision*, only, v. 8. And having *none Inheritance* all that time in *Canaan*, *no not so much as to set a foot on*. ver. 5.

1 King. 6. 37, 38.

2. The Mosaical Period, which was from the giving of the Law by *Moses*, to the building and finishing of the Temple by *Solomon*, which was for the space of Four Hundred and Eighty Seven Years; during which time they had no standing place of Worship, but the *Tabernacle of Witness* only, ver. 44.

3. The Prophetic or Regal Period, which was from the Foundation and structure of *Solomon's Temple*, to the Crucifixion of our Saviour, and the Age that then was. v. 52.

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The use which St. Stephen makes of this Narrative, is,

1. That supposing, the Case to be as those *false Witnesses* had Represented, and that he had averred that *Jesus of Nazareth* should destroy the Temple, and change the *Customs* which *Moses* delivered them: Yet where was the Blasphemy, when they themselves could not deny but that the time was when there was either no Law (as it was in the first Period) or no Temple (as it was in the Second?)

2. Where was the Blasphemy, when their own Constitution pointed to a new state of things, that was to succeed under the *Messias*, as *Moses* himself foretold, v. 37. And the Temple it self, as magnificent as it was in the time of *Solomon*, was even then but an imperfect representation of the Almighty; as he shewed from the Prophet *Isaiah*, ^{verse 48.} *Isa. 66. 1.*

3. Where was the Blasphemy in divine Threatnings he denounced against them, when he did no other than what was done aforetime by the Prophets, to their Forefathers, which was followed by the Destruction of their Temple, and Constitution; as he draws the Parallel, v. 51. &c. *Te stiff-necked, and uncircumcised in Heart and Ears; Te do always resist the Holy Ghost; as your Fathers did, so do ye, which of the Prophets have not your Fathers Persecuted? And they have slain them, which shewed before the coming of the Just One, of whom ye have been now the Betrayers and Murderers: Who have Received the Law by the Disposition of Angels and have not kept it.* ^{ver. 27. 39.} _{43.}

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When they heard these things; that he thus brought the Case home to them, and charges them with Disobedience to that Law, which they accuse him of Blaspheming; and shews that they were acted by the like furious Spirit, as their Forefathers, who persecuted and slew the Prophets; they could bear no longer, *they were cut to the Heart, and gashed upon him with their Teeth*, and without hearkening to what he could say, in a Tumultuous manner Cried out with a loud Voice, and stopped their Ears, and ran upon him with one accord, and cast him out of the City, and stoned him, invoking and saying, *Lord Jesus, receive my Spirit.* And he kneeled down, and cried with a loud Voice, *Lord lay not this sin to their charge.* And when he had said this, he fell asleep.

St. Stephen is the first Instance of Martyrdom for the Christian Faith; And we may observe that verified in him, which our Blessed Saviour foretold and promised, *Luke 12. 11, 12.* When they bring you into the Synagogues, and unto Magistrates and Powers, take ye no thought how or what thing ye shall answer, or what ye shall say: For the Holy Ghost shall teach you in the same hour what ye ought to say. For we may behold in him an undaunted Resolution in the midst of danger; a wonderfull meekness under the greatest provocations; a tender Charity towards his Enemies; and making such a defence of himself and his Religion, that the most Learned of them were not able to resist the Wisdom and the Spirit by which he spake.

Acts 6.9, 11.

And that there might nothing be wanting either as a Testimony to the truth of what he asserted, or

for his support ; not only had he a Glory upon him, so that *all that sat in the Council, saw his Face as it had been the Face of an Angel* ; but in the Close, looking up steadfastly into Heaven, he saw the Glory of God, and Jesus standing on the Right hand of God, Standing visibly present to encourage his Faith, and in a posture ready to receive and crown him, that was now to dye in the Defence of it. Nothing could now terrifie him, nothing could move him, who was full of the Holy Ghost, and had so Glorious a View in prospect.

Lastly, In the close of his Life, and the midst of all their insolent carriage and inveterate Malice, as he exprest his Devotion to God in that he begs for himself, *Lord Jesus receive my Spirit* ; so his Charity to his Persecutors, *lay not this Sin to their Charge.*

This is a Subject may become this days sad Solemnity, I mean the Subject of Martyrdom, whether we consider the Cause our late Sovereign Died for ; the rage and fury of his Enemies in his prosecution ; his Charity and his Prayer for God's Mercy towards them, who shew'd none to him ; his Devotion and Piety ; his composed behaviour, and other qualifications, which deservedly gain him the name of *Martyr*, given him in the Office appointed for the day.

In prosecution of which Argument, I shall consider,

1. What is to be understood by the Character, a *Martyr*.

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2. What is the Cause, for and in which a Martyr Suffers.

3. What Obligation Persons are under to suffer for such a Cause.

4. What are the qualifications requisite to fit a Person for such Suffering?

5. What are the Honours and Rewards conferr'd upon such, whether present or future.

1. What is to be understood by the Term, Martyr?

There are Three Stations of Persons in the Christian Church.

(1.) The first for distinction sake we may call Professors of Christianity, such as do bear that Character, and live in the quiet enjoyment of their Religion, that never were put to the Trial of their Faith or Sincerity, by any methods of Severity, which the Enemies to it have in several Ages made use of.

Of this sort are we of this Nation, who, Blessed be God, have our Religion protected and Authorized by the Laws, and thereby made part of our Constitution; and are by a special and wonderfull Providence delivered out of the imminent danger

which

which our Religion, and we for the Profession of it, were lately threatned with.

And long may we enjoy it upon these terms : And I pray God make us truly sensible of this Privilege which we have, above most parts of the Christian, and more particularly of the Protestant Churches.

(2.) There are another sort of Christians, who are called Confessors, that is, such as are persecuted and suffer for their Religion, by banishment, or Flight from their native Country, by the loss of Liberty, Estates, and other Temporal Calamities ; and are Resolv'd to maintain their Religion unto death, though not called to it for the present by Divine Providence, and so in all respects are Martyrs, except that they *have not resisted unto Blood.* Heb. 12. 4. So we read of some that *took joyfully the spoiling of their goods* ; and of others that *had Tryal of Cruel Mockings and Scourgings* ; *yea moreover of Bonds and Imprisonment* ; and of others that *wandered about in Sheep Skins, and goat-skins, being Destitute, Afflicted, Tormented* ; *That wandered in Deserts and on Mountains, and in Dens and Caves of the Earth*, as described by the Apostle, Heb. 11. 36, &c.

And of this sort we need not go far from home for Proof, in the Barbarous and Inhumane usage, which our Protestant Brethren in a Neighbouring Nation have felt, from the Arbitrary power of a Prince that is too well known to be named. In their own Country, nothing can secure them

from that invenomed Spirit, but deserts and mountains, and Dens and Caves of the Earth, if that can do it ; or which is worse, a deep dissimulation and a Compliance with such a Religion as their own Consciences do abhor. And if they happen to escape the Persecution of a disappointed Rage, by a flight into Forreign parts, they are wholly left to a Merciful Providence and the Charity of their Brethren for Relief.

(3.) There are another sort, who are more Eminently called Martyrs, that is, such as actually dye for their Religion, and seal their Testimony to it with their Blood ; of which Number is St. Stephen, who is therefore deservedly styled by St. Paul, Christ's Martyr, *Acts 22. 20. When the Blood of thy Martyr Stephen was shed, I also was standing by, and consenting unto his Death.*

And herein the Adversaries of our Religion have used several methods. Sometimes they Martyred those holy Men at once, *they were slain with the Sword, or (as St. Stephen) were Stoned.* At other times they have given proof of their skill to invent, as well as of their Malice to inflict all such Punishments upon them, as might tempt them to renounce their Religion, and fright others from professing it. Thus it was of old, as the Apostle describes it, *Heb. 11. 35.* Sometimes they try the method of that Tyrannical Prince in another Case, who professed he was not yet so far reconciled to his Enemies as to let them dye at once, but he would have it drawn out to such a length, *ut sentirent*

sentirent se mori. Of this sort we have two Instances in the fore recited Chapter, *They were Tortured, impuniti dnoꝝ, they were stretched out, and broken as it were upon the Wheel a sort of Dying that was looked upon as an expedient to try their Resolution to the utmost.* And therefore the Apostle chooses out this as a Testimony of their constancy, *they were tortured, not accepting Deliverance, when proffered upon unworthy terms, and that they must purchase Life at so dear a rate, as the abrenunciation of their Religion, and the losing of their Souls.*

He goes on, *They were sawn asunder, were tempted, impudicatoꝝ.* This was another sort of their Severity, and the advantage they took of those Tortured Saints, when by so slow, and yet so painful and racking a Death, as this of Sawing was, they might tempt, and even force them to deny their God and his Religion.

Here is the Patience and the Faith of the Saints, Rev. 13. 10. their Constancy was above all their Sufferings. They were tortured, not accepting Deliverance; that they might obtain a better Resurrection, saith the Apostle, Heb. 11. 35.

But because, according to the known saying of the Father, *Causa, non pæna, facit Martyrem,* it is not the Punishment but the Cause that makes a Martyr.

I shall in the next place Consider,

2. The Cause for which the Person Suffering and Dying doth obtain the Character of a Martyr.

It is a Generous and Heroical part to dye in the Service of our Prince and Country, for the preservation of our just Rights, Properties and Liberties. And he deserves to have a Monument erected to his Memory, that doth Voluntarily Sacrifice himself, his Life and Fortunes, in so glorious a Cause: But this is the Bravery of a Heathen, and is common to them with Christians. But that which doth distinguish the one from the other, is Religion, and makes him a Martyr that dies in the profession and defence of it.

And so he may do,

(1.) In the Cause of the Common Religion, in Opposition to all professed Infidels; as was the Case of the Primitive Christians, under such Heathenish Persecutors, as endeavoured to root out their Religion, by the barbarous and utmost Severities they could invent; thereby thinking to intimidate the most resolute among them. For since all Mankind have naturally implanted in them a love of Life, and consequently do whatever in them lies to preserve it; their Adversaries did conclude, that by making Examples of this kind, they should soon extinguish the very profession of it.

But what a Surprize was it, to see all manner of Persons

Persons of both Sexes, of all Conditions, rather to invite than avoid those Sufferings, and to bear all the rigour which they were threatned or pursued with, with an unshaken Resolution !

What a surprize was it to see that verify'd, *Sanguis Martyrum est semen Ecclesiae*, and that the more they laboured to suppress Religion by unparallel'd severities, the more it throve and gained upon them ! So that it hath been observ'd, That in the Three First Centuries, there were Three Thousand enrolled in the publick Tables for every Day in the Year, except the First of *January*, on which the *Romans* were not wont to put any to Death. So mightily grew the *Word of God* and prevailed.

2. He may be esteemed a Martyr and to Dye for his Religion, that Dyes for the maintenance and in the defence of such Article or Articles as are essential to it, and which it cannot be called Christianity without. This was the case of St. *Stephen*, who agreed with the *Jews* in owning the *Revelation* of the Old Testament ; but because he maintained *Jesus* to be *The Just One*, that is, *The Messias* Ver. 25. and the Son of God, he was equally Persecuted by them, as if he had been an Heathen or a Publican, one of a false Religion, or of none. *They Stoned Stephen, calling upon God, and saying, Lord Jesus receive my Spirit.*

And it was for what St. *Stephen* here taught, that the *Orthodox* in after Ages suffer'd as much from the *Arians*, as the *Christians* did from their aforesaid Persecutors of either side. For St. *Stephen* here in

in the last Act of his Life *invok'd* (as the Word signifies) *Saying, Lord Jesus receive my Spirit.* Whom did he invoke and call upon, but the same Divine Being whom he prayed to, *viz.* The *Lord Jesus*? And whom could he pray to, but to one that was God? So much reason had the Orthodox to confess and suffer for this Branch of their Religion: and so much reason had the Church to account them as Martyrs that Dyed for it.

Heb. 11. 37.

2. Chron.

24. 20, 21.

1 King. 12. 28.

2 King. 21. 5.

(3.) Another Case is, When the true Religion may be professed, but by the Arts and Devices of Perverse and sometimes Politick Men, is by some after-Acts so far Corrupted, that it is in a sort a false Religion, and becomes perilous to the Souls of Men, whom that was designed to save. This the Apostle points to, speaking of some of the Saints and Martyrs of old, *They were Stoned, they were Sawn asunder*; referring in the first more particularly (as may well be thought) to *Zechariah the Son of Jehoiada*; and in the last to *Isaiah*, who (as the Jews lay) was Sawn asunder by the command of *Manasseh*: These pious Persons thinking themselves equally obliged to bear their Testimony against the Idolatry of those Princes, whether it were after the way of *Jeroboam*, by in-

Of this sort is the case of the Church of *Rome*, which is a gross corruption of Christianity, both in its Doctrine and Principles, its Rules and Practice, its Worship and Devotions; and therefore stands in

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as direct opposition to pure Christianity, as Antichrist doth to our Saviour. For Antichrist is not to be supposed to be one that throws off the Name and profession of Christianity; and that sets up a Religion as distinct from that, as Judaism or Gentilism are; but that under the Name and Profession of it, doth pervert it, and make that to be another Religion than it originally was. And consequently as every true Christian doth stand up in defence of his Religion, when called to it, and is ready to own it in opposition to a false Religion, whatever hazard he may run in so doing: So every sincere Christian doth hold himself oblig'd, with all his might to oppose, and if required, to suffer whatever may be inflicted upon him, rather than own those Corruptions which thus affect and prey upon the Vitals of his Religion, or own that Church and hold Communion with it, which hath received them into its Constitution, and which it cannot be (as they will have it) a Church without.

For how could the true *Israelite* be a Member of *Jeroboams* Church; and at the same time as he professed to Worship *Jehova*, Sacrifice to Devils, (as the Scripture words it)? And how can he that owns the purity of the Christian Faith, and is thereby taught to Worship God alone; pay his Devotions, and recommend himself to the favour and protection of the Virgin *Mary*, of Saints and Angels? Or how can he that is forbidden to Worship an Image, or the likeness of any thing in Heaven or Earth, pray to a piece of Wood, as the representation of God; or to a piece of Bread as God?

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And if a person so refusing be persecuted to the Death, and be Condemn'd to the Flames, for not believing as that Church professes to believe; or not practising what she enjoyns; he falls as a Martyr falls in the cause of God; and shall meet with the Reward of such.

4. Another case concerned in our Argument, is, when a Church is duly regulated, agreeable to the Scripture (suited as far as the Circumstances of place and time will allow) to the Apostolical order and Institution. When it is pure in its Doctrine; and in the Belief of which all may be saved, if not wanting to themselves. When it is grave and serious in its Worship, without any abuse or Corruption. When in its Offices, it is so contrived as may serve to excite the Devotion, and express the desires of the Faithful. When the Guides of Souls are in their Stations agreeable to those of Apostolical times, and the earliest ages of the Church: And when they are directed and obliged to the careful discharge of their Duties, in instructing and assisting their Flocks, and may under thole directions save their own Souls and those that hear them.

When the Church and State are so complicated that the Church blesses and obeys the State; and the State defends the Church, and supports the Religion of it.

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When both these if faithfull in their Stations, may thus mutually establish each other ; so that in all appearance, the Gates of Hell shall never be able to prevail against them.

When I say both these are in this happy condition, linked in so near a Relation, what name doth he deserve that to the utmost of his power shall prevent the wild Boar from breaking down those Fences, and from wasting that Vineyard which Gods right hand hath thus planted ? what name I say doth he deserve, that will rather hazard life and all that is dear to him, than to hearken to such proposals as shall determine in its ruin ? What name doth he deserve, but the best which the Church can give, and that is a **Martyr** ?

By this time you may perceive how near I am come to the occasion and Duty of the Day ; and for what reason I have chosen to treat of this Subject, which is to consider our late Sovereign of Blessed Memory, with respect to Religion and the Church, and to the Faith of which he was in Truth as well as in Title the Defender.

For though we are to look upon the evil Treatment of that Prince, as an invasion and indeed a dissolution of our Civil Constitution ; yet there is somewhat further to be respected, and which he equally suffered for, and that was for Religion and the Church ; and for which cause, such suffering

is (as I have shewed) called Martyrdom in the Office for the day.

Thus far I have considered the Cause for which a Martyr doth suffer, in the several branches of it; and shall therefore proceed to consider,

3. What obligation Christians are under to suffer after that manner for such a Cause?

It is to be supposed, that in all our Sufferings
 1 Pet. 4. 15. for Religion, we suffer *not as busy bodies*, by intermeddling in those matters which do not belong to the Station we are in.

2 Pet. 2. 23.

Dan. 6. 5.

It is to be supposed, that such do behave themselves with that innocence and simplicity, that humility and modesty, as doth become their Profession; with that Meekness, so as not to provoke, and with that Patience so as not to be provoked: So as it may appear to be with them, as it was with *Daniel*, of whom his Adversaries said, *We shall not find any Occasion against this Daniel, except we find it against him concerning the Law of his God.*

3 Pet. 4. 19.

Being thus set right in the first place, what remains, but that when the defence of our Religion becomes necessary, and that we must either renounce it, or suffer to the last degree for it: That without any demur we commit the keeping of our Souls and Lives to God in well-doing, *as unto a faithful Creator*: Being ready to answer

answer with the Apostles, *Peter and John*, to such as threaten us, *We cannot but speak the things we have heard and believe*, *Acts 4. 19, 20.*

They provided well for their own security in ancient times, (I mean the *Gnosticks*) that thought themselves under no Obligation in time of danger to own the Christian Religion ; but that they might be a *Jew* with the *Jew*, and a *Gentile* with the *Gentile* ; that they might adore the *Idol*, and offer *Incense*, and in outward shew be and do as they were required to be and do ; and yet *Save their Souls and their Lives together* ; as long as they retained the *Truth in their Hearts.*

And not much different was his Opinion of late amongst us, that thought the *Magistrate* was to govern his *Faith* ; and that as the *Wind of Authority* did sit, so he was to direct his *Obey-fance* : And that his *Superiour*, and not he, was to answer for the *Hypocrisie* of it.

A *Doctrine* expressly contrary to the *Command* of our *Saviour*, and to the *tenor* of the *Gospel* : *For, saith he, Whosoever shall confess me before men, him will I also confess before my Father* Math. 10. 32. *which is in Heaven : But whosoever shall deny me before men, him will I also deny before my Father which is in Heaven.*

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At this rate how mean a thing would Religion be? To what end are all those Noble Encouragements advanced, as Rewards of our Constancy, if we are at perfect Liberty whether to profess or deny the Truth?

Certainly, if men may herein dissemble and prevaricate, there is no Occasion to be sincere in any thing besides. All Contracts will be dissolved, all professions of Friendship and Loyalty may conclude in Dissimulation; and Men may swear and forswear; and under the Mask of Truth, cover all the falsehood in the World; and so there will be an end of all Security as well as of Religion.

But Blessed be God, that our Religion stands upon a more noble Principle, and that it will appear to be as well for the Interest of Mankind as for the Honour of it, to be true in the profession of it.

Cor. 4. 9.

But though this Exercise of our Faith and Patience be never so far off in reality, as well as in appearance; and none of us should be called, as the Apostles were, to be *Spectacles unto the World, Angels and Men*, in the Testimony we are to give to our Religion, by yielding up our Lives for it: Yet however, there are several things fit and necessary for our Consideration, which are

4. That we be prepared for such a *fiery Tryal*, and be endued with those Graces and Qualifications which are requisite to it.

I grant St. Stephen's was an extraordinary case, and being placed in the front of the Battel; and the first called out to this Conflict by the Divine disposal, he accordingly had an extraordinary assistance.

I grant further, that Martyrdom it self is an extraordinary case ; and being so, I Question not but in proportion to our Sufferings, there will be also an Extraordinary assistance : And these Extraordinary Assurances are not to be expected, till the Extraordinary Season calls for it.

But yet there are such Capacities that may be called necessary Preparatives in every Christian ; that is, such a Faith in God, such a Hope in his Mercy, such a Delight in the Contemplation of his Goodness, such a deep Sense of the Truth of our Religion, and such a Belief of it's Promises, such a Resignation to the Divine Will in every Condition, such a Contempt of the World, and such an Indifference in the use of it, as is necessary to every Christian, in whatsoever Station he is, that whether a Martyr or not, he cannot be a Christian without.

And if these Qualifications are such as we have, and experiment in our selves, we need not further trouble our selves with that Question, Whether we are able to dye for our Religion ?

Since

Since he is to be presumed fit to dye for it, if called thereunto by the Divine Providence, who lives up to it.

How may such a Devout Person say, Lord, it is not my portion (as far as I can see) nor is it likely to be my Lot, to dye for my Religion. I have no such Testimony to give of my Faith, no more than I have that Plerophory, that full assurance of Faith, which St. Stephen had. I cannot but bless thy name for my own sake as well as for the Sake of the Church, where I am, and of which I am a Member, that there is no such occasion for the Tryal of it. I hope and I desire to have a love for thee as strong as Death: But I dare not so much as wish to have this proof of it required of me. I know not what my Resolution may be, when he

1 Cor. 10. 12. that standeth is to take heed lest he fall.

I know not whether that mighty passion of Fear might not surprize me, which too often betrays the Succours, that not only Reason but Religion offers. But I have my self to offer, I have here the Proofs of thy Grace, and of my own Sincerity, in a Death unto Sin, and a Life unto Righteousness. And being thus well disposed, I doubt not but that the same Grace which hath render'd me thus Successful in the one, will enable me in the other, and to be more that Conquerour through him that hath loved me, and given himself for me.

And of this we have an Eminent and Glorious Example set before us on this fatal day: It is not at

at present before me to enquire into matters of State ; that hath been often done, and the Publick hath therein justly concerned it self in what hath been enacted with relation to it.

I am here to consider this Pious Prince, as he stood in relation to the Church, of which he was ; and to the Religion he professed, of both which he shewed himself a Zealous Afferter ; whose Principles he thoroughly understood, and whose Rules and Precepts he so exactly Observed, that he was Superlatively Eminent in such Virtues, as might render him as Valuable as a Christian, as he was in Authority as a Prince.

There wanted not in him a Resolution to the last, to Maintain his Authority against those that basely Usurped it, and violently wrested it out of his hands. All their Armed Force could not make him forget his Dignity, or do any thing unworthy of it.

But that which shone brighter in his Diadem, was his Piety and Virtue, his Devotion to Almighty God, his Meekness under the greatest Provocations, his Resolution to the Divine Providence, his Com-

passion for a Deluded People, and his Charity even for his Enemies.

What could be the reason of all this, but a just Sense he had of the Righteousness of the Cause, the Truth of the Religion, and the Purity of the Church he Suffered for ?

What could be the reason of all this, but the support he had ; the Mighty Aids that were Afforded him in so great an Exigence ! Aids as Extraordinary as the case was that He was in ?

Lastly, What could be the reason of all this, but the glorious Reward, which with the Faith, though not the Eye of St. Stephen, he had the Comfortable Prospect of ?

Here therefore we have an Example to Imitate : Here we may learn Meekness, Patience, and Humility : Here we may learn Devotion and Charity.

But as great as he was in Quality or Sufferings, yet from him let us Look to one greater, one greater than all the Potentates of the Earth, *The King of Kings, and Lord of Lords.* Jesus I mean, *The Author and Finisher of our Faith,* who for the Joy

Joy that was set before him, endured the Cross,
Despising the Shame, and is set down at the right Heb. 12. 22
hand of the Throne of God: To whom with
the Father and the Holy Ghost, be all Honour,
Glory and Praise, for Ever and Ever. *Amen.*

F I N I S.

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